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the top, I give to Richard Richards, my comrade, who helped me off at the storming of Clonmell when I was shot through the leg. My said son John shall keep my body above ground six days and six nights after I am dead; and Grace Kendrick shall lay me out, who shall have for so doing Five Shillings. My body shall be put upon the oak table in the brown room, and fifty Irish men shall be invited to my wake, and every one shall have two quarts of the best aqua vite, and each one skein, dish, and knife before him: and when the liquor is out, nail up the coffin and commit me to the earth whence I came. This is my will, witness my hand this 3d of March, 1674,

JOHN LANGLEY.

Some of Langley's friends before his death asked him, why he would be at such expense treating the Irishmen whom he hated? he replied, that if they got drunk at his wake they would probably get to fighting and kill one another, which would do something towards lessening the breed!

What a lesson should this teach Irishmen! Their very enemies knew that nothing would divide or destroy them sooner than intemperance!

THE HISTORY AND MODE OF CURING BUTTER.

As Ireland is justly famed for making butter, and as it forms a large proportion of our Export trade, the following article, it is presumed, will not be uninteresting to the readers of the Dublin Penny Journal.

Butter is so well known, that it is unnecessary to give a description of it. It is one of the three component parts of milk, the other two being whey and cheese; it is naturally distributed through all the other substances of the milk in very small particles, which are interspersed betwixt the *caseous* and *serous* parts, amongst which it is suspended by a slight adhesion, but without being dissolved; it is in the same state in which oil is in an emulsion; hence the same whiteness of milk and emulsions, and hence by rest, the oily parts separate from both these liquors to the surface, and form a cream; milk might therefore very properly be called an animal emulsion. Butter composes its oily part, which by the interposition of its particles gives an opaque white colour; the cheese serves as a mucilage to keep the oily parts suspended, and lastly, whey, which is naturally transparent, is the aqueous substance, which is a vehicle for the other two. Butter though used at present as an article of food in most countries of Europe, was scarcely known to the ancients. This is completely proved by Professor Beckmann, in the 2nd. vol. of his "History of Inventions." In our translations of the Bible, there is indeed, frequent mention made of butter at very early periods; but as the Professor well observes, the greatest masters of biblical criticism unanimously agree, that the word so translated, signifies milk or cream, or sour thick milk, and cannot possibly mean what we call butter. The oldest mention made of butter, the Professor thinks, is in the account of the Scythians given by Herodotus (lib. iv. 2.) who says, that, "these people pour the milk of their mares into wooden vessels, cause it to be violently shaken by their blind slaves, and separate the part which arises to the surface, as they consider it more valuable and delicious than what is collected below it." That this substance must have been a soft kind of butter is well known; and Hippocrates gives a similar account of Scythian butter, and calls it *πικρὸν γάλακτος*, which Galen translates by the word *bourgeois*. The poet Anaxandrides, who lived soon after Hippocrates, describing the marriage feast of Iphicrates, who married the daughter of Catys, king of Thrace, says that the Thracians ate butter, which the Greeks at that time considered as a wonderful kind of food. Dioscorides says, that good butter was prepared from the fattest milk, such as that of sheep, or goats, by shaking it in a vessel till the fat was separated. To this butter he ascribes the same effects, when used externally, as those produced by our butter, at present. He adds also, that he is the first writer who makes the observation, that fresh butter might be melted and poured over pulse and vegetables instead of oil, and that it might be employed in pastry, in the room of other fat substances. A kind of soot likewise was at that time prepared from butter, from external applications, which was used in curing inflammations of the eyes and other disorders. For this purpose the butter was put into a lamp, and when consumed the lamp was again filled till the desired quantity of soot was collected in a vessel placed

over it. Galen who distinguishes in a more accurate manner the healing virtues of butter, expressly remarks that cow's milk produces the fattest butter; that butter made from sheep's or goat's is less rich, and that asses' milk yields the poorest. He expresses his astonishment, therefore, that Dioscorides should say that butter was made from the milk of sheep and goats. He assures us that he has seen it made from the milk of cows, and that he believes it had thence acquired its name. "Butter," says he, "may be very properly employed in ointments, and when leather is besmeared with it, the same purpose is answered as when it is rubbed over with oil. In cold countries which do not produce oil, butter is used in the baths, and that it is a real fat, may be readily perceived by its catching fire when poured over burning coals." What has been here said is sufficient to show that butter was very little known to, or used by the Greeks and Romans in the time of Galen;—that is, at the end of the second century. The Professor having collected, in chronological order, every thing which he could find in the writings of the ancients respecting butter, concludes, that it is not a Grecian, much less a Roman invention; but that the Greeks were made acquainted with it by the *Scythians*, the *Thracians*, and *Phrygians*; and the Romans by the people of Germany. And if we can but persuade ourselves to credit our impartial historian, *Gordon*, it is highly probable that the Scythian colonists, who invaded Ireland some centuries before the Christian era, first brought the art of making butter into this country. It appears pretty evident, from the Professor's accurate account, that neither the Greeks nor Romans used butter as an article of food; but only as an ointment, or sometimes as a medicine. The case is at present very different; and as forming no inconsiderable portion of the national wealth of Ireland, as well as an article of food, butter seems entitled to every attention, both as to the mode of making and curing it. We shall accordingly lay before our readers, the following receipt for curing it, extracted from Dr. Anderson's View of the Agriculture of the county of Aberdeen, who says that he knows of no simple improvement in *economics* greater than this is, when compared with the usual mode of curing butter by means of common salt alone. "I have seen (continues he) the experiment fairly made, of one part of the butter made at one time being cured according to the receipt; and the other part cured with salt alone, the difference was inconceivable: I should suppose that in any open market, the one would sell *thirty per cent* above the other." The receipt is as follows: "take two parts of best common salt, one part of sugar, and one part of saltpetre; beat them up together, and blend the *whole completely*. Take one ounce of this composition for every sixteen ounces of butter, work it well into the mass, and close it up for use." The butter cured by the above receipt, says Dr. Anderson, appears of a rich marrowy consistence and fine colour, and never acquires a brittle hardness, nor tastes salt; the other is comparatively hard and brittle, approaching more nearly to the appearance of tallow, and is much saltier to the taste. I have eaten butter, says he, cured with the above composition, that had been kept *three years*, and it was as sweet as at first; but it must carefully be noted, that the butter thus cured, requires to stand *three weeks* or a *month* before it is begun to be used. If it be sooner opened, the salts are not sufficiently blended with it; and sometimes the coolness of the nitre will be perceived, which totally disappears afterwards.

In addition to this, Dr. Anderson advises against keeping butter in *stone jars*, or letting milk remain long in leaden vessels, as they sometimes communicate a poisonous quality to the butter or milk that has been long kept in them, which must in time prove destructive to the human constitution, for the well known effects of the poison of lead is bodily debility, palsy, and frequently death. The doctor, therefore, recommends wooden dishes, when kept thoroughly clean, for holding butter.

Before closing this article, it may be proper to observe, that the manufacture of the famous *Dunlop cheese*, made in Ayrshire, and said to rival, if not excel, the best English cheese, was first learned in Ireland. A woman, named Barbara Gilmore, came over from Scotland, during the persecution there; and resided some time in *Glencherry*, County Antrim, where she learned to manufacture the said cheese, and introduced the mode into the parish of Dunlop, whence it has obtained its name; and it is worthy of remark, that her descendants still reside on the same farm in that parish.

Ballymena.

T. G.

In the 28th number of our Journal, we presented our readers with a fine passage—Pompeii—from the Rev. Mr. Wills's poem, "the Universe." The same master hand will be seen in the following extract from a more recent work by the same poet—"the Disembodied, and other poems," a work abounding in passages of great power and beauty.

Gone is the glory of moon and star ;
A tempest is treading the waters far,
And tumult gathers upon the air,
To tell—a stormy world is there :
Hollow and wild, o'er the moaning sea
Shoal and cavern groan portentously—
The iron shores send a heavy sound,
And the wet clouds rush in their blackness round.
Heaven's thunders bellow from cloud to cloud
Thro' the vault of darkness, long and loud,
With flashes fast of far-vollied light—
Is man on the wave in this dreadful night ?
Aye—human clamor is on the wind !
I saw a ship in the gloom defined,
With cordage wet and bare poles rush past,
Like an infant's toy on the billow vast :
It fell in the channel's gleaming black—
It rose in the lightning's lurid track—
Where the curling wave seemed to wall the sky,
As it blackened and swelled on the sailor's eye.
A flash—another : alas,—yon rock !
Can the frail vessel stand the shock ?
A flash—a brighter—and all was dark,—
And a loud crash came from the hollow bark,—
And a cry of horror went o'er the wave—
O, for an arm in that hour to save,
The light of life had I freely given,
As I said in spirit, "have mercy, Heaven !"
Flash after flash pale brightness shed,
Blue light, o'er many a sinking head ;
I saw pale faces distorted there,
With gasping effort and wild despair—
Then disappear, with a fearful sound,
As the gulf of waters closed blackly round !
The broken hulk, on a sunken rock,
Dashed and clashed with repeated shock.
I saw one form on the shattered prow,
With a calm sad eye and a thoughtful brow,
Look on the wreck, while 'twas dancing wild ;
But his heart was thinking of wife and child—
Of the fireside peace, that must change to wail ;
Of the love, which, alas, cannot now avail ;
The bosom-bonds of his native shore—
The all he shall see never, never more !

I looked close by, where the blast laid bare
A wilderness of destruction there.
'Twas a spot where the sailors of many an age
Had met the tempest and felt its rage ;
And the rocky bottom was o'er and o'er
Strewed like a wharf of the infernal shore,
With hulks and masts of forgotten races,
Rotting and severing in their places ;
Twined with old cordage and mouldered sail,
There lay the chest and the precious bale ;
Gems and gold by old ocean won,
More rich than mightiest Babylon ;
The treasures of many a hundred years,
Won by labour and blood and tears,
To strew the haunts of the finny shoal,
Where cloud-like the billows above them roll.
In the tangling sea-weed, many a one,
Lay the white unshrouded skeleton,
Where the spectral monsters of ocean meet,
Unhid by coffin or winding sheet.
A mighty mart,—to which traffic's rage
Had brought the merchants of many an age ;
Tyrian there with Venetian lay,
And Lisbon mingled with far Cathay.
By name—complexion—dress, unknown,
They wore one fashion of weed and bone !
In their nameless charnell I saw them sleep,
Far down in the caves of the dismal deep.
Hundreds—thousands lay scattered wide,
Who all in the conflict of waters died ;
Each in the courage and flush of life
Went struggling down with a fearful strife,

To take his place in yon ghastly scene,
Like the valley of bones by the Prophet seen.

ANIMAL HEAT.

Among the numberless instances of the wonderful adaptation of man and animals to the various circumstances in which they may be placed, there is nothing more remarkable than the power with which they are endued of preserving a particular temperature or heat. By this power we are enabled to bear the extremes both of heat and cold without injury, at least for a time. For example—The heat of the human frame, as every one knows, is considerably higher than that of the bodies which commonly surround us ; it is estimated at about 98 degrees of the thermometer, and this temperature it will preserve under a heat which would roast it, or a cold that would more than suffice to freeze it, if it were a dead and not a living substance. This wonderful power, then, is the result of life, and not of chemical composition.

Even in vegetables we observe the same power from the fact, that the juices in their stems and branches are frozen with much greater difficulty than lifeless fluids. Ice has been found to thaw where roots shoot into it, and it is a common observation, that after a fall of snow, the thawing is first observed on the leaves or around the stems of trees. It is also found that eggs are cooled and frozen with much more difficulty than equal masses of lifeless matter. Yet after they are once frozen, and their life destroyed, they freeze with readiness, a clear proof that the power of resisting cold is owing to the principle of life within them.

The most striking examples of the power of the living body to resist heat are recorded by Sir Joseph Banks, and Sir Charles Blagden. They remained for some time in rooms heated to the temperature of boiling water, yet the heat of their bodies was not increased, and the latter gentleman continued for eight minutes in an apartment heated to 260 degrees, or 48 degrees above the heat of boiling water, with scarcely any variation of the heat of the body. In these rooms beef-stakes laid on a tin plate were dressed in about half an hour, and if the hot air was impelled on them in a stream, the cooking was completed in thirteen minutes, and eggs were roasted hard in twenty minutes. But even a higher temperature than this has been borne by two French philosophers, who remained without much inconvenience for five minutes in a room heated to 78 degrees above the heat of boiling water.

Some of the lower animals also are capable of bearing a high degree of heat—and indeed are intended for it—as the beetles which are found in the boiling springs of Albano in Italy, and which die when thrown into cold water. If we examine the eggs of insects, we find that they are endued with a power of resisting great changes of temperature. Lice have appeared on clothes which had been placed in boiling water, and it is stated on the highest authority that boiling the honey comb will not destroy the eggs of the bees, while, on the other hand, it is found that an exposure to a cold of 24 degrees below zero, will not destroy the eggs of silk worms and butterflies.

This wonderful property of living beings should excite our deepest admiration of that Omniscience which has planned the universe. By this, millions of beings are annually preserved to fill their place in creation, which, otherwise, would be lost and

"—leave a gap

That nature's self might rue."

By this, the icy deserts of the Arctic circle and the naked plains of the Torrid Zone retain the germs of a luxuriant vegetation, which, when its appointed time comes, springs rapidly into an unanticipated existence ; and by this is man enabled to subdue the earth over all its surface ; to live with impunity, where the polar bear is no longer found, and the quicksilver frozen in the thermometer, or to carry civilization and commercial enterprise into the equatorial regions. The sublime idea too, that the starry host are filled with beings made to feel and to enjoy, no matter whether we consider the burning Mercury, or the remote and frigid Georgium Sidus, near 2000 millions of miles from the Sun, derives no mean portion of its probability from this law of the animal economy. S.

DUBLIN

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